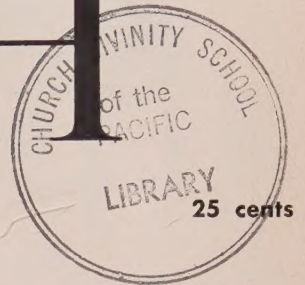


The Living Church

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May 5, 1957

A Critique of the Liturgical Movement

Page 12

The Pro-Cathedral of the Holy Trinity, Paris, France, spiritual center of the work sponsored by the Episcopal Church in Europe, officially known as the Convocation of American Churches in Europe (see page 7).



We don't like the answer—not even God's—P. 15

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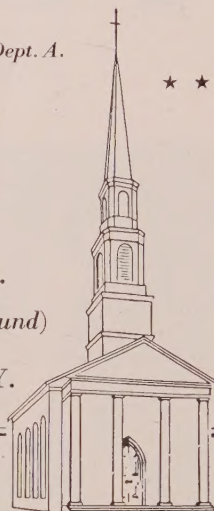
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The Living CHURCH

Volume 134

Established 1878

Number

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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CONTENTS

ARTICLES

A Disastrous Severing W. S. Spilman
Why We Drown Out the Answers Christine Heffner

DEPARTMENTS

Letters 3 **Books**
News 5 **People and Places**
Man Power 14 **Editorials**

Things To Come

May

5. Second Sunday after Easter
Church Periodical Club Sunday
Salina convocation to 6th.
6. Indianapolis convention to 7th; Pennsylvania convention; Washington convention; Southern Ohio convention to 7th; Southern Virginia convention.
- 20th annual meeting, Woman's Auxiliary, diocese of Oklahoma, Bishop's Day, Churchwomen's Conference, Oklahoma A. and M. College Stillwater, Okla., to 8th.
7. Chicago convention to 8th; Delaware convention to 8th; Eastern convention; Lexington convention to 8th; Missouri convention to 8th; Quincy convention to 8th; Rochester convention; South Florida convention; Southwestern Virginia convention to 9th; Upper South Carolina convention to 8th; Vermont convention to 8th.
8. United States Conference for World Council of Churches, Buck Hill Falls, Pa., to 10th.
New Jersey convention to 9th; Western North Carolina convention to 9th.
9. Wyoming convocation to 11th.
10. Central New York convention to 11th.
12. Third Sunday after Easter
13. West Missouri convention to 14th.

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

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The Living Church

LETTERS

NG CHURCH readers communicate with other using their own names, not als or pseudonyms. They are also d ' address and title or occupa-, and to limit their letters to 300 words.

Book Wanted

he son of the Rev. Thomas Burgess trying to find a copy of the *Celebrant's* prepared by his late father, and lished by Morehouse-Gorham in 1934 (pages). As it is now out of print I would happy if any one who could spare it ld either sell or give me a copy for this pose.

(Rev.) CHARLES T. BRIDGEMAN
Trinity Place,
York 6, N. Y.

"Missals — With Care"

he editorial "A Fast from Missals" [L. C., il 7th] presents the subject in a very inter- ing and on the whole a very fair-minded . One can be strongly devoted to the k of Common Prayer and still feel that it its limitations. One of these is its lack variety, or flexibility. At a conference here there is a daily celebration it would be pful to have a wider choice of Propers. e same is true of Lent — especially in y of some of the Gospels we have to read. s to the comment that "Borrowing from e . . . is an important contribution to e goal of the Ecumenical Movement," I ld wish that you were as interested in that vement as it involves our Protestant breth-. Until Rome changes its polity the hope eunion in that direction is a vain one — that I am averse to emphasizing con- ntly to the Roman Catholic laity in partic- ur common Catholic heritage. They are no means so close minded as their hier- hy.

I am glad you recognize the inconsistency advocating certain "optional deviations in the official liturgy of the Church" as called "Catholics" might desire it, but at the same time criticizing similar deviations en practiced by the so-called "broad urchmen." In many of your articles I have that you have been guilty of this error. You are quite right in emphasizing the eless mess we would be in if there were standard of any sort, if every group were e to make departures from the Book of mmon Prayer as it might choose. It may ld be worthwhile to explore the possibilities a "Week Day Prayer Book" or some sort supplement to the Book of Common yver which should make available for us e liturgical riches of the whole Church d provide greater variety, especially for ek-day celebrations. As you suggest this ould be done by acts of General Convention d not left to individual parishes or even ccesses.

May I commend you on the restrained and -minded approach of your editorial.

(Rev.) RICHARD G. PRESTON
Rector, All Saints' Church
orchester, Mass.

Until Next Fall

Fr. George Schiffmayer's letter [L. C., March t] raises the vexing question of giving

awards to children. He asks if anyone has found a satisfactory solution and says that what other parishes are doing would be of help to him.

For whatever it is worth, I am writing this letter in the hope that many clergy will join me in a determined attempt to wipe out the system of awards altogether. That is the solution I have determined upon here, beginning next fall.

My action is not arbitrary, but the result of many years of ill feeling engendered in the hearts of parents because, for whatever reason, their child did not receive an award.

No matter how clearly one sets forth the rules under which awards will be made, someone is certain to feel he has been discriminated against. My own pet bogey is the Boy or Girl Scout week-end hike which takes children from the Sunday school. Parents try to insist that this, with non-denominational service (if and where conducted) shall be accepted as fulfilling the attendance requirement. I am sure we have even lost some families from the parish over this issue. (Incidentally, I would like to hear from other clergy about whether they feel this is an adequate substitute for Sunday school.)

It just does not seem sensible to me that a 90-cent pin should be the occasion for a breach in pastoral relations, or the excuse for leaving a parish, and possibly even the Church. Furthermore, the system is both expensive and, so far as my experience is concerned, not productive of sufficient results to warrant its continuance.

So, beginning in the fall, this parish will discontinue all awards for attendance. If we cannot teach our people enough of the love of our Lord and devotion to His Church to make them come each Sunday to His House as the Prayer Book and the Canons require, then that's too bad for us and for our people. But for me, and for my people, no more sugar coated, or gold plated "bait" in the form of awards. And no more, too, I believe, arguments over what constitutes a valid "excuse." Yipee! I can hardly wait until next fall.

(Rev.) WILLIAM J. ALBERTS
Rector, Christ Church
Media, Pa.

Place to Rest

There is nothing to do in Castine, Maine, except rest — and any clergyman may do so for no charge whatsoever in the spacious home of Dr. Alice North, situated on Penobscot Bay.

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(Rev.) ROBINS H. THATCHER
Vicar, St. John's Church
Southwest Harbor, Maine

Borrowings from Rome

Your editorial on the use of missals [L. C., April 7th] completely misses the most important point of all. You state, "If the priest believes he can serve his people best . . .

Continued on page 22

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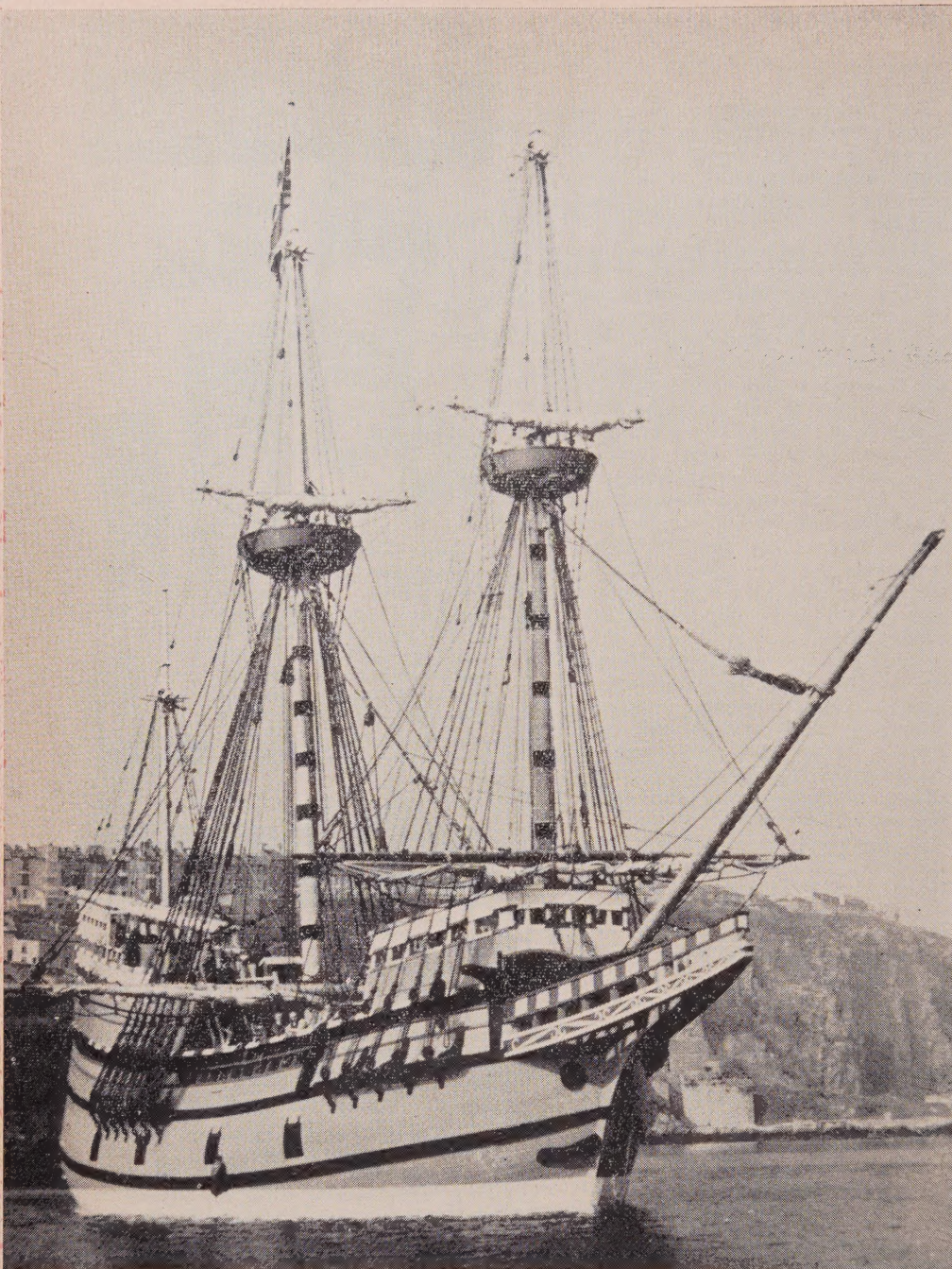


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While Episcopalians are celebrating the 350th anniversary of the planting of their Church in the New World at Jamestown, Va., the Congregationalist Pilgrim Fathers who arrived at Plymouth, Mass., 13 years later, are not being neglected. A replica of the *Mayflower*, traditionally believed to be the ship that brought the first Puritans to America, has set sail from England to reenact the original voyage. The 350th anniversary of the landing at Plymouth rock will take place in 1970.

(The early Massachusetts settlers were of two kinds — the Independents, among whom the Pilgrims were numbered, and the Puritans, who belonged to the Church of England. Once settled in their new homeland, they soon came to agreement on banning episcopacy and the Book of Common Prayer in their territory. The idea of religious toleration, universally accepted by American Churches today, was not held by either Anglicans or Congregationalists in the early days of the colonies.)

O eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. *Amen.*

The Living Church

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

July 5, 1957

Bulletin:

Archbishop of Canterbury Cancels Visit to the U.S.

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, cancelled his day visit to the United States because of an illness, diagnosed as bronchitis, following an attack of influenza which he suffered two weeks ago. The Archbishop had to have made the visit in connection with the 350th Anniversary of the Jamestown Settlement in late April.

Bishop Sherrill in a statement on the Archbishop's illness, said: "We deeply regret the Archbishop's illness and hope for his speedy return to health and strength. Under the circumstances, we could not expect him to come."

Bishop Sherrill was to take part in Jamestown ceremonies as planned. On April 28th he was to conduct a service marking the first act of the English settlement: the raising of the cross on the beach at Cape Henry, and was to deliver an address at historic Bruton Parish Church in Williamsburg. Bishop Sherrill also was to deliver a service and dedicate a Memorial Cross in Old Jamestown Church the following day.

In addition to participating in these ceremonies, Archbishop Fisher was to have been interviewed by Edward R. Murrow for the nationwide CBS-TV program, "Person to Person." His itinerary also included visits and addresses at the College of William and Mary, the University of the South at Sewanee, Tenn., and the General Theological Seminary in New York City.

Archbishop of Canterbury to Conduct World Council Service

Dr. Fisher, Archbishop of Canterbury, scheduled to conduct a service on Sunday, August 4th, during the meeting of the World Council of Churches at Yale University Divinity School, New Haven, Conn.

The Archbishop is a member of the 90-member Central Committee of the World Council which will be in

session at Yale from July 30th through August 7th. This is the first major meeting of the World Council to take place in this country since the mammoth 1954 Assembly at Evanston, Ill.

World Council of Churches now includes 165 Protestant, Anglican, and Or-



DR. AND MRS. FISHER

RNS

thodox Churches in 50 nations. The Central Committee is the body which meets annually to determine the Council's policies between the larger assemblies held every six years. Last summer it met in Hungary.

Main work of the Committee is to guide the activities of the Council's general secretariat in the areas of refugee work and interchurch aid, ecumenical action, international affairs, and studies.

The Committee will receive recommendations based on the recent three-month survey of race relations of Asia and Africa undertaken for the Council by Dr. J. Oscar Lee, National Council of Churches.

Concrete proposals for World Council activities in this area will be made.

The Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Council, will report on points of acute international tension. Also scheduled as a major item on the Central Committee agenda is a discussion of the missionary and evangelistic outreach of the Church in relation to its task in meeting human need.

Bishop Sherrill Points Out Lack of Church Members

Officers of the National Council visited Kenyon College, Gambier, Ohio, recently where they conducted seminars for students in Bexley Hall, the divinity school of the College. Among the subjects which were treated in these sessions were Christian education, the work of auxiliaries and laymen's committees, and the activities of the home and overseas departments.

Bishop Sherrill, speaking to students in the undergraduate department, seminarians, and members of the faculties pointed out that today, during its 350th anniversary in this country, the Church has only about two million members. Other Churches, coming later, number many more. "We could ask whether the Church has been as evangelistic as it might have been," he said.

The Presiding Bishop suggested that the "tremendous parochial consciousness" which characterized the Church in its early years has never been entirely conquered, and that this has limited the evangelical success of the Church.

"But if each diocese is content to be merely a fellowship within itself, it is unrealistic in its thinking about the forces opposed today to the Gospel of Christ.

"Most missionary work in the Church," he said, "has been hit or miss. Our men have not gone out with the wholehearted backing of the Church. Mission work has been the concern of the few rather than the many."

He added that he is "anxious to see that we have the support of bishops and clergy and lay people, and that in the future we strike in the strategic place, and strike hard."

Representative of Austrian Old Catholics, Dr. Elfriede Kreuzeder, Tours U.S.

By the Rev. BURTIS M. DOUGHERTY

The idea of theologians as elderly men with beards and pedantic ways is pretty much passé these days. Still it comes as a distinct, but pleasant, surprise to interview one of the two leading women theologians in Austria today. Dr. Elfriede Kreuzeder, Ph.D. in theology from the University of Vienna, is the charming and attractive wife of Dr. Ernst Kreuzeder, priest of the Old Catholic Church in Austria and legal adviser to the Bishop of Vienna. She is also the mother of two-year twins.

Dr. Elfriede Kreuzeder is a member of the Synodical Council of the Old Catholic Church in Austria, and Secretary of that Church's Foreign Relations Department, being particularly concerned with all ecumenical matters. She is also head of the newly formed publicity committee of the Old Catholic Church. In addition to these duties, Dr. Kreuzeder is engaged in parish work in Vienna, substituting "as much as a layman can," she says, for an absent priest.

In the parish she teaches, conducts the children's services (there is no Sunday school set-up as we know it in the Church's life in Austria), visits the sick and administers the temporal affairs of the parish. Also, she has managed to find time to establish an Ecumenical Youth Group in Vienna which brings together young people from several church groups for instruction and fellowship.

Her visit to America marks the first time that an official representative of the Austrian Old Catholics has been in this country since World War II. She arrived in New York on March 27th and was scheduled to be in the United States until May 4th. The purpose of her visit was to learn more about the life of the Episcopal Church in this country and also that of the Polish National Catholic Church, both of which are in communion with the Old Catholic Church.

Touching briefly on the fact that the Hungarian border is only about 40 miles from Vienna, Dr. Kreuzeder noted these two incidents, which occurred in the early hours of the Hungarian revolution. "Within two hours after the first broadcast of the news that the Hungarian people had risen and needed food, two complete train loads of bread were on their way to the border. The bread was the free gift of the Austrian people to their neighbors in need."

One other matter she mentioned briefly, as she defended the young people of her nation (and by implication young people all over the world), was the fact that in those early days long queues of young people were formed in Vienna, waiting to give blood for the Hungarian people.

What a testimony this was, she said, "to young people who are so often criticized these days."

The general consensus of opinion among the clergy of her Church, Dr. Kreuzeder reports, is that there is a some-



In Buffalo, N. Y., recently Dr. Elfriede Kreuzeder was a guest of Bishop Scaife of Western New York.

what similar situation in Austria to the one in this country. Namely, people are looking to the Church. They are not necessarily flocking to the churches, but they are ready to be reached by the Church. In Austria there are some 300,000 un-churched people, many of whom drifted away from their former Church affiliation during the years 1938 to 1945. Now they are looking for another Church to come back to. "This is the great hope, the great opportunity, the great challenge to the Old Catholic Church in Austria," she said.

Anglican Priest Composes "Jazz Mass" to Reach Youth

Should Church music be written in the popular musical idiom of today?

The Rev. Geoffrey Beaumont, London, England, thinks so and has composed "A 20th-Century Folk Mass." Students at Brown University, Providence, R. I., where one of the first copies of the work has been received, call it a "Jazz Mass."

The music will be used experimentally in the composer's South London slum

parish in an effort to reach the "Teddy boys," a group comparable to this country's "zoot suit" teen-agers. Fr. Beaumont's idea in writing the "Mass" was "to communicate to 20th-century young people a language they could understand."

Noting that it is cut up by repetition of virtually every phrase in antiphonal style between a cantor and the congregation, he said the repetition was deliberate "to achieve ease of acceptance." He said it encourages and practically "forces" the congregation to sing. In a foreword to the work, the composer says:

"The music used at Holy Eucharist in apostolic days was normal music of the day and only became 'church music' when it arrived with definite church associations in Western Europe where it developed itself into the plainsong we know today. In the title, the word 'folk' is used literally to mean the normal every day popular type of music."

National Council Head Strongly Supports Foreign Aid Program

A strong Church statement in behalf of technical and economic foreign aid was presented before a special U.S. Senate committee recently by Dr. Eugene C. Blake, NCC president.

Just 10 days after conferring with President Eisenhower and Secretary Dulles on the same subject, Dr. Blake made it clear in testimony at the Congressional hearing that foreign aid, as distinguished from strictly military assistance, is a matter of prime Christian concern.

"Church people across our land are rising in support of a more dynamic program of technical coöperation and economic aid," he said, "and I assure you that theirs will be an increasingly mighty voice on this issue in the days immediately ahead."

The special Senate group has been conducting a basic inquiry into principles underlying the whole U.S. foreign assistance program, prior to legislative consideration of the administration's new program.

Dr. Blake, speaking under special authorization of the 30-member organization's General Board, reminded the senators of the Churches' own long experience and concern in overseas aid and foreign relations. He set forth a number of guiding principles based on this experience, among them: (1) that America should assist "our fellowmen" in underdeveloped areas through public and private mutual aid programs that are designed to help people help themselves; (2) an increase in technical coöperation programs and in available capital funds for economic development; (3) an increase in foreign trade; and (4) long-range planning in foreign aid.

The recommendations were, in effect, a restatement of the NCC's official position on foreign economic aid.

Shop Louttit to Preach Memorial Day Service Pro-Cathedral, Paris

newsletter of the Convocation of American Churches in Europe has been piled and distributed by the Very Rev. Sturgis Lee Riddle, dean of the Pro-Cathedral of the Holy Trinity, Paris. Entitled *Convocation Comments* the newsletter, first number of which is the April, 1957, issue, is available from the Pro-Cathedral at 23 Avenue George V, Paris 8e, France.

The April issue contains news of the various churches in the Convocation, along with much material of historical interest. The churches have been enjoying this spring the first visitation of the Very Rev. Norman B. Nash, Bishop in charge of the Convocation and former Bishop of Massachusetts. On April 7th Bishop Nash confirmed a class of 32 persons at the Pro-Cathedral.

The new Ambassador to France, the Hon. Amory Houghton, has recently become a member of the vestry of the Pro-Cathedral.

One of the great occasions of the year in Paris is the annual Memorial Day Service in the Pro-Cathedral, May 30th. The service this year will be the 40th. The chairman of the Armed Forces Division of the National Council, Bishop Louttit of South Florida, will preach the sermon, and the executive secretary, the Rev. Robert J. Plumb, will participate. (Cover — picture of Pro-Cathedral.) Early in June Dean Riddle will leave for the USA to receive the honorary degree of Doctor of Divinity from Seaboard Western Theological Seminary in Winston, Ill.

Various parishes of the Convocation report news in *Convocation Comments*. Emmanuel Church, Geneva, is to have a rectory constructed, made possible by a donor. Bishop Nash confirmed 25 persons on his first visitation at St. Paul's-within-the-Walls, Rome. St. Willibrord's Church, Frankfurt-Am-Main, is replacing its old frame building by a more adequate one for which the Woman's Auxiliary of the Episcopal Church contributed \$35,000. St. Willibrord's is an Old Catholic Church in which Episcopalians have been worshipping. Under an agreement signed last year, St. Christopher's Episcopal Church parish (the name of the congregation of Episcopalians in Frankfurt-Am-Main) will have the right to use St. Willibrord's in perpetuity.

Reports Hungarian Revolt Spurred Church Attendance

An official of the World Council of Churches said upon his return from a six-day visit to Hungary that last fall's abortive revolt there had resulted in larger church attendance and "new opportunities for evangelization."

Dr. Robert Mackie, Geneva, Switzerland, chairman of the World Council's Division of Inter-Church Aid and Service to Refugees, said he talked with Reformed, Lutheran, Baptist, and Methodist leaders in Budapest and with local pastors there.

He made the trip to discuss the needs of Hungarian Churches in relation to inter-church aid. During his meetings with the Hungarian Churchmen, Dr. Mackie said that plans have been made for increased material aid to pastors, parishes, and church institutions. After the

October revolt, for example, many Reformed and Lutheran leaders, who had seemingly collaborated with the Communist regime, were forced to resign.

He said the Hungarian Churches rely on "the understanding, sympathy, and continued intercessions of their fellow Churchmen abroad." [RNS]

St. James, Historic Fresno Cathedral, Condemned

The second major church building in the missionary district of San Joaquin to be condemned for occupancy within the past six years is historic St. James' Cathedral in Fresno, Calif.

As a result of a structural survey made by the Department of Public Works and a fire survey made by the Fire and Inspection bureau of Fresno, St. James was condemned for further use as of April 1st. A sufficient number of structural defects were listed to make the building unsafe for occupancy as it now stands. The Fire Prevention Bureau considers that extraordinary fire hazards exist because of the nature of the church's construction. A downtown church, the present edifice of St. James has served the cathedral parish for over 50 years in a parish that is over 100 years old. The cathedral chapter has not decided whether to relocate or rebuild on the present site, according to the Very Rev. Harry B. Lee, Dean.

Meanwhile, services are being held in Sanford Hall, a combination parish house and Church school building, which was constructed about five years ago on the cathedral grounds.

The first church to be so condemned was St. Paul's in Bakersfield which was declared unfit for use after the Bakersfield-Tehachape earthquake several years ago. While St. James' Cathedral did not suffer damage from the major earthquake in San Francisco and central California, it may have been felt the incidence was such that quakes would constitute a real danger to an already weakened building.

Correction

According to a news item published in the April 7th issue of *THE LIVING CHURCH*, "Red Barber Seeks Help for Dana House for Girls," it was incorrectly stated that Mr. Walter ("Red") Barber is vice-president of the Youth Consultation Service of the Episcopal City Mission Society of New York. The forthcoming two points are to be corrected:

1. Mr. Barber is not vice-president but chairman of the Board of Youth Consultation Service.
2. Y.C.S. is not a part of the Episcopal City Mission Society of New York but an independent agency dealing with the personal problems of young women.



Photo by George Roman

more than a year two Christian Citizenship groups of the Woman's Auxiliary, Church of the Seamer, Baltimore, Md., have been studying the organization and progress of the UN. Last week 54 eager students journeyed to New York City to see in action the subject of their study. Having their own railroad car, they lunched aboard and arrived at the UN headquarters in time for a brief and quick tour of the building before attending meetings of the Trusteeship Council and Commission on the status of Women. On hand to greet them at the start of their whirlwind tour was Mrs. Stephen Mahon, National Council's official observer at the United Nations. Early that evening, well satisfied with their pilgrimage to see in reality what they had discussed in theory,



Episcopal Church Photo

Wishes for the future of the Girls' Friendly Society were made at its recent 80th birthday celebration. From left: GFS members Jean Bell and Dorothy Morris; GFS president Mrs. Harold E. Woodward, and executive secretary Mrs. S. K. Mahon. Celebration was held at National headquarters, New York City.

Vicar Tells "Ghost Story" at Psychical Study Meeting; Is Bothered by 'Man' Only Because Sleep Is Disturbed

The ghost was insulted. After seeing clippings from *THE LIVING CHURCH* and other magazines, newspapers, and periodicals of all sorts, telling the tale of the haunted organ at St. John's Church in Torquay, England [L. C., Sept. 30, 1956], he began to feel that the organ was being removed because he was no longer a welcome guest at the church.

In order to avoid hurting the feelings of the ghost the vicar of the church, the Rev. Anthony Rouse, speaking at a joint gathering of the Exeter and Torbay Groups of the Church Fellowship for Psychical Study, took the opportunity to stress that "the organ was worn out. That is the only reason why it has been removed."

Then he went on to tell about the organ, the organist, and the ghost.

The organ was described as a remarkable instrument with white notes for black, black for white, and Latin names on the stops. One of the first organists to play the instrument was Henry Ditton-Newman, who was at St. John's when adjoining Montpelier House, now the vicarage, was a choir-school. He died in 1883 while still a young man and the ghost is thought to be his spirit.

Mr. Rouse said when he took up residence at Montpelier House he knew

nothing of any haunting. But he had been there only about a fortnight when he heard footsteps. He said nothing to anyone but a former vicar, the Rev. Sir Patrick Ferguson-Davie, mentioned that he, too, had heard the ghost. One night, Sir Patrick said, the footsteps were so bad that he thought a burglar was responsible, and getting out of bed, he got a riding crop and chased the "man" down the front stairs into the dining room. The room was empty.

Stating that Sir Patrick Ferguson-Davie told him he had frequently heard the footsteps, although nearly always on the back stairs, Mr. Rouse said; "He added that Mr. Sproule, who followed him for a time as locum tenens, used to see this 'man' frequently, and he and Mrs. Sproule used to talk about him as Henry, and as part of the household. They didn't mind him a bit. They liked him."

In telling of the experiences his servants had with the ghost Mr. Rouse said his own manservant of a year "both saw and heard" without being told, and knew a spot on the top floor of the house where the atmosphere was most extreme. When he engaged another servant, "utterly honest and in every way a man of integrity" the same thing happened. After being in the

house three or four weeks he asked: "Who is it who walks down the back stairs at night? I have seen nobody, but I have heard the footsteps frequently."

Another servant, a stranger engaged to help at Christmas, had asked him: "What is the shadow that passes me in the back kitchen and walks across the yard into the church?" This woman, said Mr. Rouse, never heard any footsteps, but she traced the route of the "shadow" exactly as others had seen or heard.

Turning to the church, Mr. Rouse said from time to time people had heard the organ playing on its own. This was said to have happened at Ditton-Newman's funeral. An old parishioner, Miss Kent, of Barton Road had heard organ music (Silas' Mass in C) on two occasions when there was no one at the organ.

"I have heard the organ playing twice at night," Mr. Rouse said. "I cannot tell you the piece of music, but it was heavy music and it was slow, and I have heard it for just a few minutes. I sleep at the back of the house, always with my window open, and I definitely heard the organ play."

Another who had heard the same music was a Mrs. Palmer, who, with her husband, had been caretaker at the church. Charles Downey, the parish clerk, who did not really believe a great deal of the ghost story, was playing the organ one night when he heard a sound as if someone had a large key and was rattling it up and down the organ pipes.

Saying that on his first day at the vicarage, and knowing nothing of the happenings, he had held a small service of blessing the house, Mr. Rouse continued that a Mrs. Thornley, "a most spiritual woman" had later held a service on the top floor where she said the atmosphere was strongest. "Last February" he added, "I myself went to the top floor and I used Holy Water and I said some prayers. Since then nothing has happened."

The priest concluded by saying "I don't think you can say that any of us is making this up. Nothing else has happened since February about the footsteps or the organ in the church. The sound of the organ has been most infrequent, although in recent years the sound of the footsteps in the house has been more frequent. It is said that Henry Ditton-Newman was a very happy and contented soul, and people liked having him about. The only reason it has bothered me is because I don't like my sleep being disturbed and I don't like people who work for me to be unhappy. I have never felt that there is anything evil in it. I have never felt that this is a bad apparition."



Junior Choir of St. Peter's Sings at Dedication.

Rev. C. P. Boes Officiates at Blessing of New Building

An important milestone in secular-religious relationships was marked in the diocese of California recently, when the Rev. C. Peter Boes, rector of St. Peter's Church, Redwood City, officiated at the blessing of the new Argonaut Insurance Group building in Menlo Park. The event was arranged at the invitation of Harold Hatch, president of the company, who is a former vestryman and warden of St. Paul's Church in Oakland. Mr. Hatch invited Fr. Boes to officiate at the opening of the building "in recognition of the importance of Christian living applied to every-day business."

Other clergy participating in the services were the Rev. John Thomas, of Holy Trinity Church, Menlo Park, psalmist; the Rev. Howard Davis of Reno, Nev., who dedicated the building; and the Rev. John R. Fredricks, assistant at St. Peter's. Fr. Boes delivered a brief address, telling of the importance of the dedication of a secular building.

Also in the service were the junior choir of St. Peter's Church, and acolytes from St. Peter's and St. Paul's, Oakland. After the service the entire company toured the building, stopping in each section for prayers.

Unique Princeton Stunt to Benefit Texas Mission

St. Vincent's, a Negro mission, Galveston, Texas, will benefit from a unique stunt to be undertaken on its behalf by Princeton University freshmen. The college youths have scheduled for early May a 100-mile soccer ball dribblethon in which they expect to collect \$1,000 in pledges for the mission.

Two freshmen will dribble a soccer ball from Brown Hall at Princeton to the Elmore Hotel in New York City. The dribblethon is being sponsored by St. Vincent's Society, an organization of Episcopal students at Princeton.

Jim McGlathery, a Galveston student and society member informed the group of the work being done in his hometown by the mission. The society then voted to adopt the mission as its project for the year.

The mission is the first Episcopal neighborhood or settlement house in the area. There are only two or three in the entire south, according to the Rev. Fred

Sutton, vicar of the Negro congregation.

Lodged in an old grocery store its work is not confined to spiritual help. Two staff members, Mrs. Jean Richardson, social worker, and Charles Lemons, recreational director, see that the program offered is a well-rounded one.

[RNS]

Dean of Long Island Cathedral Installed by Bishop DeWolfe

In colorful and impressive ceremonies the Rt. Rev. James DeWolfe, Bishop of Long Island, installed the Very Rev. Harold Frank Lemaine into his office as the ninth Dean of the Cathedral of the Incarnation, Garden City, Long Island.

The ceremonies included a procession of several hundred persons including representatives of the various religious orders of the Church, civic and academic dignitaries, representatives from the several seminaries of the Church, the board of managers of the Church Charity Foundation and the clergy from the diocese of Long Island.

Churchpeople in California Learn of Work in Philippines From Report by Bishop Binsted

The story of the Church in the Philippines was brought home to the people of the diocese of California, at a service of Thanksgiving for the ministry of Bishop Binsted of the Philippines, held in Grace Cathedral, San Francisco, recently. Occasion for the service was the arrival of Bishop and Mrs. Binsted from the Orient on the way to their retirement in Washington, D. C. [Bishop Binsted was stricken by a circulatory ailment last August, forcing him to return to Manila from Bombay, India, where he was chairman of a delegation from the U.S., who were visiting and studying the Church of South India.]

More than 700 people from all over the diocese assembled in the Cathedral for the service, which was sponsored by Bishop Block of California. In his address to the congregation, Bishop Binsted told of the work in the Philippines over the past several years, and stressed the growth in the congregation there, despite the hardships imposed by the war years and his own captivity by Japanese occupation forces.

Interesting feature of Bishop Binsted's talk was the story of the bestowal of the episcopate upon bishops of the Philippine Independent Church. This was done in 1948, upon request by those Bishops, and with the approval of the House of Bishops of the American Church. While the two Churches in the Philippines are in no sense a "united church," Bishop Binsted explained, they are training their clergy at the same seminary, St. Andrew's, Manila.

Three New York Churches To Be Preserved at All Costs

Three Episcopal Churches are among the eight structures in Manhattan named by New York's Municipal Art Society to be "preserved at all costs," according to a recent feature article in the *New York Times*.

The three churches are Grace Church (built 1843-46), St. Paul's Chapel (1764-66), and Trinity Church (1840-46). Other buildings in the same category are New York's City Hall, the U.S. Sub-Treasury building, the Morgan Library, the Statue of Liberty, and Dyckman House.

The Municipal Art Society, working with the Society of Architectural Historians, selected 300 buildings from 1,000 candidates which the Society "considered the finest examples of particular styles and periods" covering a span of 269 years, from 1661 to 1930. It hopes to arouse public interest in preserving them.

Among the structures are Brooklyn Bridge, the Metropolitan Opera House, the New York Stock Exchange, the Museums of Art and Natural History, the Plaza Hotel, and the Harvard Club.

Young Essay Winners Tour N. Y.; Appear on TV

A TV appearance, visit to the UN, and to Radio City are on the agenda for the winners of the 1957 Episcopal Church School Essay Contest.

The Essay Contest winners, whose names have been announced by the Church's Department of Promotion, are: Sharolyn Lusk, 12, of Madison, Wis.; Jill Salinger, 12, of Durham, N. C.; Michael L. R. Donnelly, 15, of Terre Haute, Ind.; and Jimmy Hester, 17, of Vicksburg, Miss.

The four youngsters will be guests of National Council for a week-long trip to New York City.

Highlight of their New York visit will be an appearance on the nationwide CBS-TV program, "Lamp Unto My Feet." The half-hour dramatic program will picture the Church's life and work in the missionary district of Haiti, one of the subjects for the Essay Contest.

Subjects for the Essay Contest were the three areas of the Church's work to be aided by this year's Church School Missionary Offering, which are Church schools in Haiti, the Church's Ministry to Negroes, and Chapels on Wheels.

Other features of the prizewinners' trip include luncheon with the Presiding Bishop and Mrs. Henry K. Sherrill at Seabury House, and visits to the New York Cathedral, St. John the Divine, and the National Council in New York.

Rev. Richard Wilmer, Jr. Elected Seminary Dean

The Rt. Rev. Walter H. Gray, Bishop of Connecticut and President of the Berkeley Divinity School, New Haven, Conn., has announced the election of the Rev. Richard Hooker Wilmer, Jr., as Dean of the Berkeley Divinity School, effective as of June 4th. He will succeed the Very Rev. Dr. Percy Linwood Urban, Sr., who is retiring under the Church's requirement of mandatory retirement at age 72.

Dr. Wilmer is now minister to Episcopal students at Yale University and adjunct professor of theology at the Berkeley Divinity School.

He was born in Ancon, Canal Zone, in 1917, and is a graduate of Yale University and of the General Theological Seminary in New York City. He holds a Ph.D. degree from Oxford University, England, and served as Chaplain in the U.S. Navy during World War II, as parish clergyman in Maryland, and as chaplain of the University of the South, Sewanee, Tenn., before coming to New Haven. He is married and the father of six children.



REV. R. H. WILMER



National Council, in coöperation with the Ecumenical Voluntary Service, will send college-age Churchmen and women overseas "to give service to needs of others." Setting here: work camp, Glay, France.

Young Church People to Take Part In Worldwide "Summer Service Projects"

As "a demonstration of the Church at work throughout the world in witness to its Lord, in service to His people," many college-age Churchmen and women are taking part in "summer service projects" under the aegis of the Committee on Summer Service Projects of the National Council in coöperation with the Ecumenical Voluntary Service, USCC.

According to the Committee, summer projects provide young men and women with "an opportunity to give service to the needs of others under the auspices of the Church" and, in addition, provide "opportunities for growth in understanding and in faith through the common life that is shared by all persons in the service group."

Mrs. Suzanne Reid, associate secretary of National Council's Division of College Work, states that summer service projects are many and varied. Of particular interest this summer, when the Church's missionary emphasis is directed to the island of Haiti, is the Haiti Work Camp. Here students will tear down several old buildings on newly acquired Church property and help to start construction on the six-room parochial school of the Church of the Holy Innocents in Port-au-Prince.

There are service opportunities for missionary and social service work in Puerto Rico, for living and working with one of the Church's religious orders, for occupational therapy work in Church-related institutions and hospitals.

In all these summer service projects, while the primary emphasis is on the service the young Churchmen give to the project, Mrs. Reid stresses that no summer student suffers from dullness as a result of "all work."

Recreation, study, worship, discussion, and, above all, Christian fellowship, play their part in any summer service project experience.

International Catholic Congress Sponsors "The World for God"

The American Church Union has announced plans to sponsor a pilgrimage for Churchmen in the summer of 1958 in connection with the world-wide Catholic Congress to be held in London from July 1st to 5th, 1958.

Theme of the Congress, to be sponsored by the English Church Union as part of its Centenary Celebration and held immediately before the meeting of the Anglican Bishops at Lambeth, is "The World for God." Distinguished scholars are being asked to speak on the following subjects:

"He Took"

1. The World of Things (The Atomic Age, the world belongs to God. . .).
2. How we present "our selves, our souls and bodies."

"He Blessed"

1. Our Lord's Sacrifice.
2. Offering (Identity of Sacrifice).

"He Gave"

1. The Divine Community (The Body of Christ).
2. Christ's Work in the world (through His Body).

The Rev. Canon Albert J. duBois, ACU executive director, will head the American pilgrimage which will include visits to Walsingham and other famous English shrines, the Abbey of Bec and other points of interest on the Continent, and a visit to the Brussels World Fair.

Sociologists Predict Rapid Expansion of Charlotte, N. C.

Under the direction of the Rt. Rev. Edwin A. Penick, Bishop of North Carolina, a committee has been organized in Charlotte, N. C., to further the work of the Church in that area. Serving in an advisory capacity under the chairmanship of the Rev. Joseph L. Kellerman, rector of the Church of the Holy Comforter, the committee, which is composed of the rector and two laymen from each of the 10 Episcopal churches in the immediate area, will work to establish new missions. A survey, under the direction of Dr. Joseph Moore, will be made for the first time in several years. The committee will be called "The Joint Committee for Inter-Church Coöperation and Missionary Strategy."

The Charlotte area is considered one of the most strategic in the entire South for the growth of the Church, it being one of the largest and fastest growing cities in the Carolinas. Sociologists and economists have predicted that it will become one of the 10 largest cities in the nation before the end of the century.

Christ Church in Charlotte, which was organized as a neighborhood Sunday school just 13 years ago, is now the second largest parish in the diocese. Last year, Christ Church was influential in the organization of St. John's Mission, which itself will most likely become a parish this May. Growth of other parishes in the area has been disproportionately high and several churches have more than reached capacity.

The major goal of the new committee is to make certain that the growth of the Church in Charlotte far surpasses the growth in population.

"First Lady's Day" Suggested to Honor Past Presidents' Wives

A resolution has been passed by the New Kent County Committee for the Virginia 350th Anniversary Celebration recommending that Sunday, June 2d, be designated as "Martha Washington Day," throughout the state of Virginia. This date commemorates the date of her birth at Chestnut Grove in Kent County in 1731. The executive committee for the State Commission for the Virginia 350th Anniversary Celebration has formerly endorsed the resolution.

[As a part of the Jamestown Festival, a Martha Washington memorial sermon will be delivered by the Rt. Rev. William A. Brown, retired bishop of the diocese of Southern Virginia, in St. Peter's Church there on that date.]

The members of the vestry of historic St. Peter's Church of New Kent County and officers of its restoration association urge that there be an annual and nationwide commemoration of Martha Washing-

ton's birthday beginning this year and that on this date each year in the future tributes be rendered to her as the "First First-Lady" and to each succeeding First Lady. Thus, they feel that June 2d of each year should be designated as "First Lady's Day" throughout the United States.

Commonwealth's attorney and president of St. Peter's Church Restoration Association of New Kent County, Richard Richardson, whose idea it is, has presented his plan to the board of the General Federation of Women's Clubs in Washington. He has sent the proposal to every member of Congress though no action has been taken upon it to date. He also plans to submit it to the governor of each state though he has not as yet had an opportunity to present it to the governor of Virginia.

However, in his opinion, the plan ought to be developed by the women and their groups since it is to honor them.

New State Law in Maryland Increases Rights of Rector

Governor Theodore Roosevelt McKeldin not long ago signed into state law a measure known as "The New Vestry Act." As far as the Eastern Shore is concerned, this will replace the Act of 1798, which in its turn, replaced a Colonial Act of 1692, setting up the Anglican Church as the Established Church of Maryland.

Much water has flowed down the Chesapeake since those days of nearly 300 years ago and many amendments have been passed and revisions proposed. In 1909 a Committee of the diocese of Easton was set up to explore the matter of modifying the state law, and other committees subsequently. The present Act is the first complete revision of the law in 159 years. The proposals were before the convention of the diocese for two years before being finally accepted and passed on to the legislature. There is little radically altered in the Act except to bring it into line with the constitution and canons of the Episcopal Church, and modernize some antique and obsolete provisions.

The effect of the old law was virtually to ignore the rights and powers of the bishop (there were no bishops in America when it was originally passed) and to put all property and authority in the hands of vestries. The rector did not always even have a vote in the vestry.

The effect of the new law will be to set up a form of contract between rector and vestry, which must be executed before the bishop institutes the rector, and to classify membership in the parish into two categories: (1) communicants, according to canon law; (2) voters, according to the traditional custom and provisions of the original act.

Bishop Miller of Easton and other representative clergy of the diocese were present at the signing of the new measure.

Clergy, Churchmen Establish Pastoral Studies Institute

An interdenominational Institute for Advanced Pastoral Studies, designed to fill the postordination training needs of the clergy, has been established under Episcopal auspices in Bloomfield Hills, Mich.

The Rev. Reuel L. Howe, for 13 years professor of pastoral theology at the Protestant Episcopal Seminary in Alexandria, Va., will serve as the Institute's director.

Conceived and planned jointly by clergymen and a group of business men, the institute will be operated as an experimental pilot project for a two-year period. Ministers who have been ordained for at least five years will be eligible.

The Institute's curriculum will be centered on the study of pastoral theology, with special emphasis on the various aspects of pastoral care, parish administration, adult education, and community relations.

A program of "learning through sharing" will be based on the actual experiences of the clergy. Students will be afforded an opportunity to share the knowledge acquired by themselves and their colleagues in the practice of their profession.

Commenting on the experimental nature of the institute Dr. Howe said: "Much remains to be learned about the sphere of activity upon which it now enters. But the need the Institute hopes to fill is a real and pressing one, rooted in the realities of our life and times and broadly acknowledged as an unmet challenge."

The Institute will operate in collaboration with Christ Church, Cranbrook, also in Bloomfield Hills. The Rev. Robert L. DeWitt, rector, was one of the individuals instrumental in establishing the center which has been incorporated separately with its own board of trustees. A group of laymen raised \$100,000 to finance the Institute during the two-year experimental period. [RNS]

Spanish Mass Said

Its first Mass in Spanish was held by Christ Church, Chicago, recently for Churchpeople from Puerto Rico. The Mass was said by Fr. Francis W. Tyndall, rector. The Epistle and Gospel were read by Humphrey Spencer, formerly of Panama, through a special dispensation from Bishop Burrill of Chicago.

In the future Mass will be said in Spanish every Sunday at the 9:30 p.m. services. As far as is known this is the first time Mass has been said in the diocese of Chicago in Spanish. During World War II Masses in Japanese were said in Christ Church.

A Disastrous Severing

By the Rev. William S. Spilman
Rector, Trinity Church, Tallulah, La.

A critique of the
liturgical movement in
some of its aspects by a
priest who has learned
much from it

This article is written not so much as a criticism of modern pastoral practices as a voicing of the hope that a more traditional approach to such matters might spare us from certain errors easily resulting from our present-day concept of pastoral theology. I choose as the subject around which this discussion should revolve the liturgical movement. And I choose this subject for two reasons.

First of all, the liturgical movement has made a greater contribution to a modern restatement of the Catholic faith than any other movement within Christendom during the past 30 years. Since the 1920's, this movement, born in the Roman Communion during the 19th century, has vividly colored the faith as taught in Anglican seminaries and as practiced and taught within Anglican parishes.

If we realize that the liturgical movement does not concern itself exclusively with liturgy as such (i.e., the ways and means of celebrating the Eucharist), but approaches the doctrine of the Church with what is called "biblical" theology, then we can well understand something of its tremendous importance for our Communion. Such an Anglican work as A. G. Hebert's *Liturgy and Society* is an adequate testimony to this movement's all-inclusive theological theme.

Secondly (and this has to do with the substance of my article), the liturgical movement has been set in motion in the practical area of the parish and mission. This is only inevitable, since the parish priest and concerned laypeople will naturally make every effort to actualize in the parish the dogmatic theology which they believe to be true. This is but right and proper. For the Christian faith is not



ST. PAUL warned the Corinthians and warns us against an unworthy reception of the Lord's Body and Soul. (Pictured here: the Rev. Robert Schumann, assistant at St. Mary the Virgin in New York City.

New York Times

The Living Church

in obscure philosophy, but divine truth to be lived by the people of God.

However, it is in this translating of theology into pastoral practice that the greatest dangers lie. As the Anglican modernists were to discover, what we believe determines how we behave. Thus, if our concept of God is at variance with Christian revelation, then our everyday behavior will fall short of the Christian standard. So, too, our doctrine of the Church will be reflected in the local parish which is a microcosm of the Body of Christ. Herein (i.e., in the liturgical movement's doctrine of the Church) lies my major criticism. The theologians of the liturgical movement have, perhaps quite unconsciously, placed a rather onesided emphasis on the Church as a fellowship expressed corporately by a large number of Christians at worship in one place. In their thought, this tendency to see the corporateness of the Church in a visible gathering of worshipers has obscured two important truths about the Church.

1. The corporateness of the Church is not determined by a large number of Christians visibly at worship, but by Christ, the Head of the Church. He alone makes the Church both a unity and a fellowship. There is just as much corporateness involved in a priest and three or four laypeople offering the Holy Eucharist early in the day as there is in a celebration of the Holy Eucharist offered by celebrant, deacon, subdeacon, and 500 communicants at mid-morning. Both congregations are participating in the same corporate act — the sacrificial offering of Christ to the Father.

A great number of worshipers may be the most expressive means of showing forth the corporateness of the Church to the world, but it does not create that essential element. That is the work of Jesus Christ alone.

2. A second result of over-emphasizing this visible aspect of fellowship has been to neglect the doctrine of the Communion of Saints. The Catholic Church has never taught that the Church was composed only of those souls here on earth, but that the Church must be described as Militant, Expectant, and Triumphant. Those souls in paradise and in heaven are most certainly alive in Christ and constitute the vast majority of the members of the Body of Christ.

The liturgical movement at its weakest has given the impression that the Church Militant is the only por-

tion of the Body of Christ with which we are really concerned. Our joining in worship with angels and archangels and all the company of heaven has been placed in the shadows.

The pastoral results of such teaching about the Body of Christ have been manifold in the parishes. However, I shall speak briefly of only three manifestations which seem to be quite restrictive to the growth of both parishes and individuals in Christian holiness.

1. St. Paul warned the Corinthians, and warns us today, against an un-



worthy reception of the Lord's Body and Blood. Such a warning, so well expressed in the piety of both the older Evangelicals and Anglo-Catholics, strikes at a very tender spot in the teaching of the liturgical movement.

The theologians of this movement have urged us to speak of "our" communions and to disparage the use of the term "my" communion. And, of course, the pronoun "our" does witness to a great truth concerning the Christian fellowship around God's altar. But at the very moment that we are united with our brethren in Holy Communion, we are also isolated individually before the Lord of lords. It is "my" communion in a very real sense, for I am judged as an individual and am responsible as an individual for my discerning the Lord's Body.

The liturgical movement has neglected the idea of individual preparation and responsibility for receiving the Sacrament, and, as a result, many persons come tripping to the altar without having made any prayerful preparation at all. It is more than theologically erroneous to emphasize "our" communions to such an extent that very few persons feel obligated to make a penitential preparation before communicating.

2. The liturgical movement has

seriously neglected the means of grace popularly referred to as "private" prayer. This has most certainly been due to an over-balanced teaching of the concept that the corporateness of the Church is determined by a large number of worshipers gathered into one place. Hence, self-examination, confession, meditation, and mental prayer in general appear to the indoctrinated follower of the movement as individualistic and divisive elements within the Body of Christ.

Seldom is it realized that the individual meditating in private is acting as a "liturgical man." For again it should be clearly stated that, whenever a single member of the Body of Christ engages in the work of the Body, then that work is corporate. So-called "private" prayer is gathered into the corporate worship of the Church because it is prayer offered "through Jesus Christ our Lord." He alone determines the fact of the Church's corporateness.

3. My final words of criticism are not so much concerned with the doctrinal implications of the liturgical movement as they are with an untemplated pastoral result. The movement's overzealous hammering on the importance of quantity or numbers has led to a tendency in evangelism which a present-day English theologian refers to as "multitudinarianism." We are, or at least this impression is given, too self-conscious in our determination to be evangelists.

The concern of many of the followers of the liturgical movement with various evangelistic techniques is some proof that the real work of the Church has been misunderstood. For the primary work of the Church is to adore God, and if the Church's worship is given any other meaning than this, then we are using an end to accomplish a secondary purpose. The Church must adore God for Himself only; we have misplaced our devotion if we consciously and deliberately worship God in order to become better recruiters for the local parish.

Of course, a little leaven leaveneth the whole lump, and the Church at worship has a vicarious influence on the world at large. However, we become evangelists not by striving to do so self-consciously, but by attending to our first duty as Christians — the worship and adoration of Almighty God.

Now I fully realize that in speaking of the liturgical movement, I am

speaking of something which has no official organization behind it. In a real sense, I am talking of something which cannot be neatly and clearly classified. Of this I am aware. None the less when I have referred to the liturgical movement, I have been speaking of a movement that is very much alive and very influential upon the life of the Church.

My purpose has not been a blanket condemnation of this Movement, for I, too, have learned much of lasting value from it. The very fact that it has been the primary instrument in restoring the Holy Eucharist to its rightful place of centrality in the life of the Church is cause for much rejoicing and thankfulness to God. Nor can we ever forget the wholeness and completeness with which it has approached the study of Holy Scripture.

Nevertheless, I feel that the above criticisms are justified. If I were to try and sum up these criticisms, I should have to say that the liturgical movement has left very little room for traditional ascetical theology in pastoral practice. To me this is a disastrous severing and cutting off of an essential limb from the body of the Church's theology. Others may disagree with this diagnosis, and some, while agreeing with the diagnosis, may applaud the fact.

I make no claim to be other than a parish priest. One purpose in writ-



ing this article has been the hope that it might encourage others better qualified than myself to follow it up with a more penetrating pen. I firmly believe that the problems involved in the pastoral consequences of the liturgical movement are worthy of much prayerful thought and discussion.

I should like to conclude by recommending to my readers two recent works which bear heavily on this subject: *Durham Essays and Addresses*, by Michael Ramsey, now Archbishop of York and formerly Bishop of Durham. In the second chapter of this book Dr. Ramsey astutely discusses the blessings and the shortcomings of the Parish Communion.

The second volume, *Pastoral Theology: A Reorientation*, by Martin Thornton, should be read by all who are deeply concerned with the modern pastoral situation.

MAN POWER

A column for laymen

By L. H. Bristol, Jr

In the Land of the Mohawks

A publisher, an oil company executive, a college professor, and a psychiatrist were among the speakers in the all-laymen series of Wednesday night addresses at St. George's Church, Schenectady, during this past Lent.

This series of talks by laymen is but one more evidence of the way in which the rector, the Rev. Darwin Kirby, Jr., marshalls his laymanpower.

Of interest to many parishes, for example, may be Fr. Kirby's "Pastoral Assistance Committee," organized several years ago, to provide a better means of communication between the clergy and their parishioners, to provide a group of volunteers to make personal calls on new families, etc. Here's how it is set up:

Three co-chairmen are the chief contact with the Church office. Sixteen captains, each in charge of geographical areas of the parish, serve as points of contact with the co-chairmen. Each captain has five to seven lieutenants in order to cover his geographical area without any one person having more than six or seven persons to contact.

Duties of the Committee:

1. To serve as an overall parish telephone committee for special events. (The committee is used *only* for overall parish activities and not for special groups or relatively unimportant functions.)

2. To call on new families to interest them in St. George's and to report the results of such calls to the clergy. (These calls are not to replace calls by the clergy but to supplement them. Committee members are advised of new families by the church office as it hears of them, but committee members are requested to keep their eyes open for new people also.)

3. To advise the clergy promptly of special situations requiring pastoral attention.

4. To advise the church office promptly of changes required in the parish mailing list.

5. To serve as a laymen group to assist the clergy in special situations as they occur. (This committee, as constituted, is not asked to serve as a committee for every member canvasses, etc., although individual members may be asked to participate, of course, in activities of this kind.)

How the Committee Works

When a new name is added to the parish list, the church office sends the name on a card to the co-chairman responsible for the geographical area in which the new family resides and two duplicate cards to the captain serving the specific area. The captain in turn assigns the name to one of his lieutenants, forwarding one card to the lieutenant and keeping one himself. The captain should keep track of which names have been assigned to which lieutenants.

When a new family is to be contacted, the church office sends the form "Report on New Family" filled in with the name and address of a new family direct to the captain serving that geographical area. The captain or his lieutenant is supposed to call on the family personally within 10 days, returning the form, properly filled out to the church office. Where a captain or lieutenant himself hears of a new family, he makes a point of calling on his own, filling out the "Report on New Family" form provided in his kit and forwarding it to the church office.

When a lieutenant finds a situation requiring pastoral attention — sickness, misunderstandings, etc. — he is asked to notify the clergy at once.

When the parish is to be contacted by phone, the church office notifies the co-chairman of the committee, who in turn gets in touch with each captain. The captain then requests each lieutenant to phone the people on his list.

What To Do About "Disinterested" People:

The general philosophy is that, unless such a "disinterested" person reports that he is attending another church or requests that he be removed from the parish list, he remain on the list in the hope that he may become active and in the hope, too, that he may be made to feel he has a spiritual home. It is suggested that lieutenants advise the church office of all questionable cases and let the clergy make the decision. There is, of course, no substitute for good judgment as to how much such people should be contacted on parish events. Lieutenants want certainly to use their own discretion.

Why We Drown Out the Answers



RNS

perhaps as a last resort we turn to God who made bacteria, stars, material world and human spirit.

A dear friend once greeted me after a long absence with the statement that she had some serious questions she wanted to ask me, because she felt that I would be able to answer them for her. Though she is a better-informed person, in most regards, than I, there was a chance that I might be able to help her here, because the questions happened to lie in my own field of inquiry. But whether or not I could answer them remained academic, for, having asked the questions, she then kept on talking, explaining her own feelings about them, her reasons for asking them, and finally giving her own answers to them.

Much later in the conversation I

We peer through telescopes for bacteria, or squint down microscopes for stars, or even turn to God, who made both stars and bacteria; but we fail to listen to what He may tell us. Why?

By Christine Fleming Heffner

thought of bringing them up again, and giving her the answers I did feel capable of giving. But I dismissed the thought, because it seemed to me that, even though she asked the questions, she didn't really want answers to them. I'm still waiting.

Not long after that I overheard a man say, "Well, I asked Dr. So-and-So — he's supposed to know about those things — but he never did tell me anything." I wonder if my friend feels the same way about me: that she asked me questions which I wouldn't — or couldn't — answer. If she does feel that way, she really thinks that is the case, for I never knew a more conscientious person. If she is fooling anybody about those particular questions, it is herself.

But how often do we all do just that? How often do we persuade ourselves we are seeking help, ask the questions, and then talk very fast to avoid giving a chance for the answers? And why? I suspect that we act like that because we have a pretty good idea what the answers may be, and we don't like them.

We suspect that they involve unwanted discipline, or disturbing change of our accustomed habits of thought. Maybe they just involve mental work, pulling out of old grooves of prejudice or childish reasoning, or the creative effort of making new patterns of thinking and feeling.

Maybe we just don't want there to

be any answers, because the lack of them is the only justification for indecision on our part.

To be sure, sometimes there are no answers. It is one of the great fallacies of our culture that we take it for granted that every question has an answer and every problem has a pat, ready-made solution, if we just know where to look for it. There are questions to which no one knows the answers, and there are questions which don't even deserve answers. There are problems for which there is no "solution," though there are ways of bearing them.

But as to the questions which can be answered, all too often we go to the wrong sources to find them. Some look to the Bible for answers to scientific questions, and whenever such answers are discredited to them, dismiss the Bible entirely. Others, just as absurdly, look to science for answers to spiritual questions — and the end result for them is disillusion, too. We very often go around peering through telescopes for bacteria and not finding them, squinting down microscopes for stars, and not finding them either.

Then (how often as a last resort!) we turn to God who made both bacteria and stars, material world and human spirit, and ask the questions that He alone can really answer. But, having asked the questions, we fail to be still and listen to what He may tell us. We talk too much, lest we may hear His answer—and not like it!

BOOKS

Judgment of the Sunlight

A NEW TESTAMENT WORDBOOK. By William Barclay. Harpers. Pp. 128. \$2.50.

As Episcopalians at Eastertide sing "Christ our Passover is sacrificed for us: therefore let us keep the feast . . . with the unleavened bread of *sincerity* and truth," few of them realize how interesting a picture is suggested by the Greek word (*eilikrineia*) here rendered "sincerity":

1. It "may be derived from a Greek word *eilein* which means 'to shake to and fro in a sieve' until the last particle of foreign matter is extracted and the substance is left absolutely pure. . . ."

2. Or it "may be derived from a combination of two Greek words, *heilō*, which means 'the sunlight,' and *krinein*, which means 'to judge.' [The word] would, in that case, describe something which can stand the judgment of the sunlight, something which even when it is held up to the clear light of the sun reveals no faults and flaws.

"There is a vivid picture here. In the eastern bazaars the shops were small and dark and shadowed. An article . . . might look all right in the dim recesses of the trader's booth; but the wiser buyer would take it out into the street and hold it up and submit it to the judgment of the sunlight; and many a time the clear rays of the sun would reveal faults and flaws that would never have been noticed in the shadows of the shop. . . ."

The passages here quoted are from William Barclay's *A New Testament Wordbook*, which is accurately described on the jacket as "vivid reconstructions of New Testament life behind 37 great words."

The words treated of in this book — words like *ekklesia*, *euangelion*, *koinōnia*, *charisma*, *leitourgia* — are all transliterated into English, and a guide to pronunciation is provided after the preface. Dr. Barclay, who is lecturer in New Testament Language and Literature and in Hellenistic Greek in the University of Glasgow, traces the 37 words in their classical meaning, the meaning they had in the Hellenistic period, and the meaning with which the New Testament writers use them.

This is a most valuable and fascinating book. The layman will find it interesting and the clergyman will find in it many a possible sermon illustration. It would repay careful study, which should not be too difficult, since the sections are both

short and unrelated to one another. They could therefore be read and pondered at odd moments.

FRANCIS C. LIGHTBOURN

What It Feels Like

THE EPISCOPALIAN WAY OF LIFE. By W. Norman Pittenger. Prentice-Hall. Pp. 188. \$3.50.

In *The Episcopalian Way of Life* — first title in a new series of books on U.S. Christian bodies to be published by Prentice-Hall — W. Norman Pittenger tries "to show, from the inside, what it *feels like* to be an Episcopalian, the spirit or *ethos* of the thing." This he does in 13 chapters which deal with the Church's belief, worship, way of life, social and ecumenical outreach, and special genius.

As one would expect, the book is generally sound in content and is readable. There are a few statements (e.g., the reference to the Virgin Birth and Empty Tomb, p. 45) that will jolt some readers, but this should not blind them to the overall merit of the book, which is a balanced, forceful, and winning presentation of the case for the Episcopal Church.

I John 5:4 is wrongly ascribed to St. Paul (p. 94) and there is a scrambling of lines at the top of page 115.

FRANCIS C. LIGHTBOURN

THE LIVING CHURCH is engaged in a survey to determine the extent of the use in the Episcopal Church of the Revised Standard Version of the Bible and of other competing versions. Questionnaires were sent out not long ago to 1013 of the clergy — to every seventh man on the



clergy list, to be precise. So, if you got one, you are one man in seven!

No actual count has as yet been made of the replies, but the number would certainly seem to be considerable. Indeed, they stand nearly a foot high in a special carton containing them.

The coöperation and response have been most gratifying. Many of the clergy replying have at some length set forth (as they were requested to do) their own personal reaction to the RSV, and this editor is most grateful to all who have filled out the questionnaire. He will be glad still to hear from any who have not done so. It is hardly likely that the results will be published until fall. Indeed, it looks as though it will take the greater part of the summer to correlate the material!

FRANCIS C. LIGHTBOURN

Books Received

TODAY'S NEUROTIC FAMILY. A Journey Into Psychoanalysis. By Harry F. Tashman, M.D. Published for the Laymen's Institute for Psychoanalytic Enlightenment, Inc., by the New York University Press. Pp. vii, 214. \$3.95.

WHITE KENNETT 1660-1728, BISHOP OF PETERBOROUGH. A Study in the Political and Ecclesiastical History of the Early Eighteenth Century. By G. V. Bennett. Macmillan. Pp. xii, 290. \$8.50.

HYPNOTISM. By George H. Estabrooks. Completely New and Revised Edition. Dutton. Pp. 251. \$3.95.

THE SMALL WOMAN. By Alan Burgess. With Illustrations and Maps. Dutton. Pp. 256. \$3.95.

WAN-FU. Ten Thousand Happinesses. By Alice Margaret Huggins and Hugh Laughlin Robinson with collaboration by Earle Hoit Ballou. Decorations by Roberta Moynihan. Longmans. Pp. 186. \$3.

ABOUT THE BIBLE. By Frank W. Moyle. Scribners. Pp. viii, 182. \$3.50.

PERSONALITY AND RELIGION. By Paul E. Johnson. Abingdon Press. Pp. 297. \$4.50.

LUTHER TODAY. By Roland H. Bainton, Warren A. Quanbeck, E. Gordon Rupp. Martin Luther Lectures, Volume I. Luther College Press, Decorah, Iowa. Pp. x, 164. \$2.75.

FAITH ON THE MARCH. By A. H. Macmillan. Pp. ix, 243. \$2.95. ["My life of joyous service with Jehovah's Witnesses."]

THE OLD RELIGION. An Examination into the Facts of the English Reformation. By J. L. C. Dart. Macmillan. Pp. xii, 210. \$3.50.

PEGUY. By Alexander Dru. Harpers. Pp. 121. \$2.50.

THE MYSTERY OF THE HOLY INNOCENTS and Other Poems. By Charles Peguy. Translated by Pansy Pekenham. With an Introduction by Alexander Dru. Harpers. Pp. 167. \$3.

THE MINISTER AND CHRISTIAN NURTURE. By Nathaniel F. Forsyth. Pp. 250. \$3.50.

HIDDEN POWER FOR HUMAN PROBLEMS. By Frederick Bailes. Prentice-Hall. Pp. xvi, 222. \$3.95.

THE BOOK OF REVELATION. A new translation of the Apocalypse. By J. B. Phillips. Macmillan. Pp. xiv, 50. \$2.

MAN'S WESTERN QUEST. The Principles of Civilization. By Denis de Rougemont. Translated from the French by Montgomery Belgion. Harpers. Pp. lxxiv, 197. \$3. (World Perspectives. Volume Thirteen. Planned and edited by Ruth Nanda Anshen.)

INDIAN THOUGHT AND ITS DEVELOPMENT. By Albert Schweitzer. Translated by Mrs. Charles E. B. Russell. Beacon Press. Pp. xii, 272. Paper, \$1.60.

AN AUTOBIOGRAPHY. The Story of My Experiments With Truth. By Mohandas K. Gandhi, translated from the original in Gujarati by Mahadev Desai. Beacon Press. Pp. xv, 528. Paper, \$1.95.

PSYCHOTHERAPY AND RELIGION. By Henry Guntrip. With Foreword by Rollo May. Harpers. Pp. 206. \$3.

CONVERSATIONS WITH ARTISTS. By Selden Rodman. Introduction by Alexander Eliot. Devin-Adair. Pp. xx, 234. \$4.

THE LIVING GOD. By Romano Guardini. Translated by Stanley Godman. Pantheon. Pp. 112. \$2.75.

THE WAY OF ZEN. By Alan W. Watts. Pantheon. Pp. xvii, 236. \$4.75. [Author at one time served as a priest of the Church.]

A NATURALIST IN PALESTINE. By Victor Howells. With 13 drawings by the Author, 23 photographs and 1 map. Philosophical Library. Pp. 180. \$6.

THE PSYCHOLOGY OF INSANITY. By Bernard Hart. Fifth Edition. New York: Cambridge University Press. Pp. xi, 127. \$1.75.

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Lewis F. Cole, Jr., who formerly served St. Luke's Church, Church Hill, Md., is now serving Emmanuel Church, Bel Air, Md.

The Rev. F. H. W. Crabb, who has been serving as vice-principal of the London College of Divinity in England, will go to Saskatoon, Sask., Canada, in August to be principal of Emmanuel College. His varied experience includes service as a missionary in Africa.

At Saskatoon the new vice-principal will succeed Dr. Ralph S. Dean, who was recently consecrated Bishop of Cariboo.

The Rev. Wayne L. Duggleby, formerly vicar of Grace Church, Pontiac, Ill., is now vicar of St. Paul's Mission, De Kalb, Ill., and college chaplain serving St. Bede's Chapel, De Kalb. Address: 28 Augusta Ave.

The Rev. Dr. William H. Dunphy, of the diocese of Pennsylvania, has for some time been serving the English church in Ghent, Belgium, under appointment by the Bishop of London. He has also been doing some writing and pursuing studies and research at the university. Address: Rue de Matyntje 54, Ghent, Belgium.

The Rev. Karl Claudius Garrison, Jr., formerly in charge of St. John's Mission, Henderson, N. C., and Holy Trinity Mission, Townsville, is now rector of St. Bartholomew's Church, Hartsville, S. C.

The Rev. Harrington M. Gordon, Jr., formerly curate of All Saints' Memorial Church, Providence, R. I., is now rector of St. Mark's Church, Warren, R. I.

The Rev. James E. Hulbert, formerly vicar of St. Luke's Church, Dumont, N. J., is now rector of St. Mark's Church, West Orange, N. J. Address: 13 Main St.

The Rev. James C. Jackson, formerly vicar of St. Philip's Church, Dallas, Texas, is now vicar of St. Philip's Mission, Little Rock, Ark. Address: 49 Gaines.

The Rev. William A. Jones, Jr., formerly in charge of the Church of the Messiah, Pulaski, Penn., is now curate of Christ Church, Nashville, Tenn. Address: 900 Broad.

The Rev. John L. Kelly, formerly curate of Christ Church, Savannah, Ga., will become headmaster of St. Andrew's School, St. Andrews, Tenn., sometime this summer.

The Rev. A. Ronald Merrix, formerly assistant of St. John's Church, Savannah, Ga., has gone to Richmond, Va., where he will do parochial work and assist with the services at the Monumental Church. He will become rector on October 1, when the present rector retires. Address: 226 E. Broad St., Richmond 19.

The Rev. C. Osborne Moyer, formerly associate rector of Palmer Memorial Church, Houston, Texas, is now rector of Christ Church, Holly Springs, Miss. Address: 700 Randolph St.

The Rev. Joseph Lamar Peacock, formerly curate of St. Paul's Church, Augusta, Ga., will on June 1st become vicar of Trinity Mission, Harlem, N. Y.

The Rev. Harold E. Towne, formerly rector of St. James' Church, Birmingham, Mich., will on July 1st become rector of the Community Episcopal Church, Fox Chapel, Pittsburgh 15.

The Rev. Jacob Astor Viverette, Jr., formerly in charge of St. Paul's Mission, Thomasville, N. C., and churches at Walnut Cove and German-ville, is now assistant at Holy Trinity Church, Greensboro, N. C.

The Rev. Dr. Bruce P. Williamson, formerly rector of St. Luke's Church, Columbia, S. C., and vicar of St. Anne's Mission, West Columbia, is now rector of St. Mary's Church, Augusta, Ga. Address: 1116 Twelfth St.

Resignations

The Very Rev. Dr. Paul Roberts has retired as dean of St. John's Cathedral, Denver. He and his wife will make their home in Cape Cod, where they have usually spent their summer vacations. Dean Roberts was active in the community during the two decades of service at the cathedral. Among other things, he was founder of the

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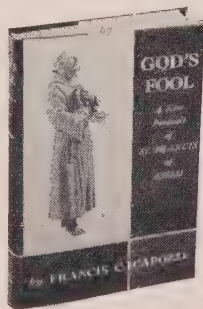
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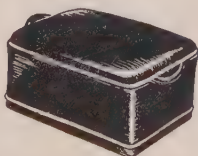
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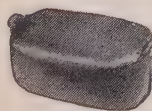
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Superior-General

For further information, address the Secretary-General, **Guild of All Souls**
32 Tenmore Road Haverford, Pa.

Denver Unity Council, an organization formed to combat racial and religious prejudice. From 1934 to 1940 he was a member of the National Council of the Episcopal Church.

Armed Forces

The Rev. W. Birt Sams, vicar of St. Andrew's Church, Darien, Ga., is now conducting services regularly at Fort Stewart, Hinesville, Ga., and would appreciate receiving word from clergy about parishioners assigned to Fort Stewart. Address him in Darien.

Changes of Address

The Rt. Rev. Dr. G. Ashton Oldham, retired Bishop of Albany, may be addressed at Litchfield, Conn., after June 1st.

The Rev. Robert E. Roe, retired priest of the diocese of North Carolina, formerly addressed in Patrick Springs, Va., may be addressed at 875 Willow Grove Rd., Westfield, N. J., after May 15th.

Ordinations

Priests

Connecticut — By Bishop Hatch, Suffragan, acting for the Bishop of Connecticut: The Rev. John Robinson Williams, on April 6th, at St. Peter's Church, Cheshire, where he is curate; presenter, the Rev. Morgan Porteus; preacher, the Rev. F. G. Luckenbill.

By Bishop Gray: The Rev. George Wells Raze, on April 16th, at Christ Church, Stratford, Conn., where he is curate; presenter, the Rev. Dr. L. Y. Graham; preacher, the Rev. W. G. Kibitz.

Indianapolis — By Bishop Kirchhoffer: The Rev. William Erskine Stark, on March 16th, at St. John's Church, Mount Vernon, Ind., where he will be vicar; presenter, the Rev. W. R. Webb; preacher, the Rev. W. E. Tilley.

Kansas — By Bishop Fenner: The Rev. George Leslie Steeples, on April 7th, at St. James' Church, Wichita, where he is assistant; presenter, the Rev. H. R. Heeney; preacher, the Bishop.

Maryland — By Bishop Powell: The Rev. Frederick J. Hanna, on April 9th, at the Chapel of the Redemption, Baltimore, where he is in charge; presenter, the Rev. R. L. Bast; preacher, the Rev. Dr. A. B. Starratt.

By Bishop Powell: The Rev. John F. Rollman, on April 11th, at Grace Church, New Market, Md.; presenter, the Rev. V. S. Ross, Jr.; preacher, the Rev. E. L. Gettier, Jr.; to be associate at Lingamore Parish, with address at New Market.

By Bishop Powell: The Rev. P. Kingsley Smith, on April 12th, at Trinity Church, Towson, Baltimore, Md., where he is assistant; presenter, the Rev. W. C. Roberts; preacher, the Rev. H. H. Rightor, Jr.

Milwaukee — By Bishop Hallock: The Rev. Philip Roland Baxter, on April 6th, at St. Paul's Church, Milwaukee, where he is assistant; presenter, the Rev. G. S. Patterson; preacher, the Rev. Dr. J. H. Keene.

Saskatoon (Saskatchewan, Canada) — By Bishop Steer, on April 14th, at the Cathedral Church of St. John the Evangelist, Saskatoon: The Rev. Robert Daniel Blakeley, the Rev. Frank Alero Creighton, the Rev. Geoffrey Richard Huggill, the Rev. Leonard Mack McFerran; the Rev. Derek Raymond Stannard, and the Rev. David Donald Tatchell. The Rev. Spencer H. Elliott was the preacher.

Deacons

Maryland — By Bishop Powell: William E. Ticknor, to the perpetual diaconate, on April 12th, at Trinity Church, Towson, Baltimore; presenter, the Rev. Dr. R. D. Wilkes; preacher, the Rev. H. H. Rightor, Jr.

Salina — By Bishop Lewis: The Rev. Claude Lyle Johnson, a former Methodist minister, on April 10th, at All Saints' Church, Austin, Texas; presenter, the Very Rev. G. M. Blandy; preacher, the Rev. L. L. Brown. The Rev. Mr. Johnson is attending the Episcopal Theological Seminary of the Southwest; after June 15th he will take charge of churches at Anthony, Harper, and Medicine Lodge, Kan.

Living Church Correspondents

The Rev. Henry C. Beck, St. George's Vicarage, York Harbor, Maine, is now correspondent for the diocese of Maine.

Other Hanges

The correct place of meeting of the convocation of the missionary district of North Dakota is St. Paul's Church, Grand Forks; the dates are May 14th and 15th. According to our North Dakota correspondent, erroneous announcements as to the meeting place have been made.

we congratulate

CATHEDRAL OF ST. JOHN, Quincy, Ill., on its recent ground-breaking ceremonies for a new educational and office building. The Rt. Rev. William L. Essex, Bishop of Quincy, was assisted by the Very Rev. Frederick B. Wolf, Dean of the Cathedral, and Canon Richard M. George. Facilities to be provided in the new building include 12 classrooms, a general office, offices for the dean, canon, and director of religious education. Also included in the \$70,000 building program is the remodeling of some of its present facilities. Within the past year the Cathedral itself has been entirely replastered and redecorated, the pipe organ rebuilt, and new pews installed.

LEO BEEBE, associate public relations director of the Ford Motor Co., Dearborn, and an active layman of the diocese of Michigan, for his practical and human actions as director of Camp Kilmer, N. J., on behalf of the President's Committee for Hungarian Refugees. Mr. Beebe, who left his family for many weeks to be in New Jersey, helped Kilmer run more smoothly, assisted many refugees with their individual problems, understood the Army and its ways, what was possible and what was not, and yet managed to get a lot of things done that otherwise would not have been done to make life more pleasant to those visitors of our shores.

RUSSELL BROUGHTON, of the faculty of St. Mary's Junior College in Raleigh, N. C., being the first prize winner of the contest sponsored by the Commission on Church Music of the diocese of North Carolina. Mr. Broughton's winning anthem was entitled "My God and King!"

Second place in the contest, which was open to all communicants of the Church and those who are serving the Church in a musical capacity in the state, has been awarded to Frederick Stanley Smith of Raleigh for his unison anthem entitled, "God, My King." Christopher J. Thomas of Charlotte, N. C., was awarded third place for his score, "There Is a Land of Pure Delight."

The Rev. **ALEXANDER E. LIVESAY**, priest-in-charge of St. Christopher's Church, Havelock, N. C., who has been given the Junior Chamber of Commerce Distinguished Service Award in recognition of his work in the community. In paying tribute to Mr. Livesay, the JCC president said, "This is the greatest honor any community can bestow upon one of its citizens."

Some of the activities which earned Mr. Livesay this honor were his service as director of the youth center, president of the Ministerial Association, and his active participation in Boy Scout and Girl Scout work. He has been instrumental in the formation of high school clubs, worked as director of teen-age groups, and supported the P.T.A. programs along with its interest in youth.

The Rev. C. C. WATKINS, rector of St. Andrew's, Flint, Mich., who was honored recently on his 15th anniversary in the parish, by a public testimonial dinner at the Masonic Temple, arranged by his parishioners.

Mr. Watkins was presented with an Episcopal scroll on behalf of Bishop Emrich of Michigan, and commended for his outstanding work in developing his church from a former dependent mission to its present prosperous status.

Mayor George Algoe commended him for his services on several committees dedicated to the improvement of the city, his membership in the housing commission and board of appeals, and his interest in raising sub-standard housing.

The Rt. Rev. **E. L. PARSONS**, retired Bishop of California, who has been named vice-chairman emeritus of the national committee of the American Civil Liberties Union. Bishop Parsons was bishop coadjutor of California from 1919 to 1924, and bishop from 1924 to 1940. Since 1941, he has been editor of "Christianity and Crisis" a bi-weekly magazine of "Christian opinion."

GEORGE W. BOEHMIER, who, at the annual parish meeting of St. Peter's Church, Smyrna, Del., was paid tribute for his 42 years on the

church vestry. He was presented with a silver service to commemorate his loyal work from 1915 to 1957. During his term of vestryship he served as treasurer, junior warden, and senior warden.

Deaths

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Rev. Edward Henry Schlueter, vicar meritus of St. Luke's chapel, New York, died April 3d in Sharon, Conn., at the age of 79.

Born in New York City, Fr. Schlueter was graduated from City College and the General Theological Seminary. He was ordained a deacon in 1899 and a priest in 1901. When he was assigned to the West Side parish in 1909 he found that would today be called a juvenile delinquency problem. In eliminating it, he established a summer camp for boys on his farm home in West Cornwall, Conn. When he retired in 1945 he sold the property to Trinity Church which now operates it as Camp Schlueter.

He was Vicar of St. Philip's Mission, St. Paul, Minn., curate, St. John's Church, Roxbury, Boston, Mass., and rector of that church. From 1905 to 1909 he was Canon of All Saints' Cathedral, Albany, N. Y. From 1933 to 1945 he was warden of the Convent of the Sisters of St. Anne, Kingston, N. Y., and Chaplain General of the Sisters of St. Mary, Peekskill, N. Y., for 11 years. He was also resident Chaplain of the House of the Redeemer, a retreat house operated by that Order in New York City.

He is survived by his sister, Miss Hannah Schlueter, of Kent, Conn.

The Rev. Samuel Martin Dorrance, rector emeritus of St. Ann's Church in Brooklyn, N. Y., died at his home in Nearwater Lane, Noroton, on April 12th at the age of 75.

A native of Providence, R. I., Mr. Dorrance was graduated from Harvard in 1905. Three years later he was graduated from the Episcopal Theological School, Cambridge, Mass., and was ordained the same year. He served at Trinity Church Ashland, Ore., until 1911. He was later rector of St. George's Church, Central Falls, R. I.; most chaplain at Jefferson Barracks, Mo.; and vicar at the Chapel of the Holy Trinity of St. James Parish in New York. He was rector of St. Ann's Church from 1926 to 1944. He was a member of the Century Association of New York and was a trustee of St. Mark's School, Southboro, Mass., from 1916 to 1952.

Surviving are a son, Samuel Richmond Dorrance, and a daughter, Mrs. Richard B. Tweedy, both of Darien.

Miss Louise H. Boyd, a former missionary to Japan, died on March 5th at Richmond, Va.

Miss Boyd served for 39 years in the district of North Kwanto, Japan, as an evangelistic worker. She was born in Boynton, Va., in 1875. After her graduation in 1902 from the Church Training and Deaconess House, Philadelphia, Miss Boyd was sent to Tokyo to take up her missionary duties.

At the time of her retirement in 1941, Miss Boyd was in charge of the kindergarten and helped in the women's work of the Church at her post in Kawagoe, Japan.

There are no survivors.

Mr. Luther Orange Lemon, advertising executive, died at his home in Mount Kisco, N. Y., February 28th at the age of 56.

Mr. Lemon was treasurer and director of the J. Walter Thompson Company, advertising agency. He was born in Richmond, Ind., and studied at Earlham College and Columbia University. He joined the J. Walter Thompson Company in 1924 and was made assistant treasurer in 1937, controller in 1944, and treasurer two years later. He was elected a director 10 years ago.

Mr. Lemon was a Churchwarden of the Church of St. Mary the Virgin of Chappaqua, N. Y., and was also a vestryman of the Church of St. Esprit in New York City.

Mr. Lemon is survived by his wife, Mrs. Hortense Bleker Lemon; his parents, Mr. and Mrs. Everett W. Lemon of Detroit, and James N. Lemon of Richmond, Ind.

May 5, 1957

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Concern for Balance

For many years Churchpeople have been hearing about the liturgical movement, reading of it, discussing it, and, with varying degrees of success, trying to put its principles into operation. Perhaps it is time to scrutinize the liturgical movement, to pause a bit and ask ourselves whether it may not have over-emphasized certain matters or presented them in disproportion or grossly out of context.

So, at any rate, thinks the Rev. William S. Spilman, rector of Trinity Church, Tullalah, La., whose article, "A Disastrous Severing," we publish on page 12 of this issue.

Fr. Spilman intends no "blanket condemnation of this Movement, for I, too," he assures us, "have learned much of lasting value from it." Indeed, he points out that "the liturgical movement has made a greater contribution to a modern restatement of the Catholic faith than any other movement within Christendom during the past 30 years."

Yet Fr. Spilman believes that, as given expression at least in practice, the liturgical movement has certain defects. It is defective, he thinks, in its doctrine of the Church, since it has placed, in his opinion, an undue emphasis upon the corporateness of visible numbers, and has confined its attention almost wholly to the Church Militant. It has neglected, he goes on to point out, "the idea of individual preparation and responsibility for receiving the Sacrament," as a result of which, he claims, "many persons come tripping to the altar without having made any prayerful preparation at all." He thinks that, in its emphasis upon corporate prayer it "has seriously neglected the means of grace popularly referred to as 'private' prayer." And finally he charges many, at least of the followers of the liturgical movement, with a "too self-conscious" determination to be evangelists, making increase in numbers their primary concern and relegating the adoration of God (which ought to be the Church's chief business) to a place of secondary importance.

We think that there may be some truth in Fr. Spilman's criticisms. We think that these matters ought at least to be raised and given careful and prayerful consideration. We believe that a re-evaluation of the liturgical movement is in order, but we do not think that such re-evaluation will necessarily

mean a retrenchment from any of the positive gains that have thus far been made. Thus it may well be that in some of the parishes with a Family or Parish Communion "many persons come tripping to the altar without having made any prayerful preparation at all." But the remedy, we think, is not in doing away with the Parish or Family Eucharist, but in careful and painstaking teaching of the necessity of preparation before Communion.

And so with regard to the liturgical movement's alleged defective doctrine of the Church, its emphasis upon corporate prayer (which may indeed seem at times to obscure the place of private prayer), and its seeming tendency to use worship as a means to evangelism. In all of these particulars the answer lies, we believe, in sounder positive teaching.

The liturgical movement has thus far tended to stress one side of the truth — a very important side, which may be summed up under the term the "corporate element." This was certainly something that needed to be stressed 30 years ago. But perhaps the time has come to balance this corporate emphasis by again stressing the "individual" note.

We hope that Churchpeople will read Fr. Spilman's article with this concern for balance in mind.

Christ's Graving Tool

There are two kinds of patterns. There is the kind of pattern or example that you copy at a distance — that you are not expected to touch. The examples that the teacher writes on the blackboard are of this sort. There they are: the figures, the letters, the words, the sums, that the teacher writes, before you on the board, with several yards between the board and you. These you are expected to look at, to reproduce, to copy; but simply by making others as nearly like them as you can.

In the other type of example or pattern, you bring the material and the pattern into contact with each other. The pattern that the seamstress uses to make a dress is laid upon the cloth; and it actually serves to guide the scissors in the right direction. One of those little aluminum molds that housewives use to make fancy jello is another "example" of the second kind of "example" or pattern: the material and the pattern are brought together, literally pressed together in this case, and the pattern marks its impress upon the material.

The Collect for this Sunday, the Second Sunday after Easter, speaks of Christ as an "ensample of godly life." In His death and resurrection it calls our Lord

"both a sacrifice for sin, and also an ensample of godly life." "Ensample" is just an old form for "example."

Christ is our example. And He is like the second kind of example. He is not simply the example that you copy in your own strength, at a distance as it were. He is not just like the figures upon the blackboard, entirely separate from the material upon which they are reproduced. Christ is more like the pattern that actually touches the cloth, that guides the scissors as they cut. Christ is more like the mold that a housewife uses to give artistic form to her pudding, that she presses against the material, that it may leave its impress thereon.

In our Baptism the Risen Christ makes an initial contact with each of us. He impresses upon us something of His mark, something of His pattern. Never does this entirely wear away: clogged with sin it may become; so clogged, in fact, with the black soot of sin as to become almost obliterated, but obliterated entirely — never.

On the contrary, by frequent contact with Him, that first impress of His mark becomes more and more clearly defined, more and more recognizable as His stamp, as His pattern engraved upon you, and yet given something in return by your individuality; so that no two Christians are exactly alike, yet all bear the mark of Christ; no two of the saints are exactly the same, yet all reflect the image of Christ, all are molded by contact with Him, all are cut, as it were, by His die.

So the Christian life draws its imprint from Christ's life, or more simply from Christ. By repeated contact with Him, by frequent impact of His risen life upon ours, are we molded more and more after His likeness. And the supreme instrument of this molding is the Holy Eucharist; for there, in His sacramental Body, He meets us in our souls and bodies.

If the Holy Eucharist were simply a memorial of a past event — if our communions were simply a toast to a dead leader — there would be little point in making them very often. Three or four times a year, certainly at best once a month, would be sufficient.

But Christ is not a dead leader: He is the living Lord, triumphant over death, reigning from heaven. And the Eucharistic action, which the Church makes corporately, is as it were His graving tool, His mold, with which little by little He shapes into His likeness those who take part in it.

If the benefit of the Holy Eucharist came from our own feelings, from our own subjective reaction to it, then it might be right to come only when we felt in a certain way. But its power does not derive from our feelings: its power derives from the living Lord, operative upon us through the Eucharistic action of the Church which in His Body, molding little by little those who take part in that action.

The Risen Christ is our example — the kind of

pattern with which we must bring ourselves into contact, if we would "thankfully receive that his inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of his most holy life."

A Fishpond for Your Church

Does your Church have a fishpond? Now why, you will ask, should a Church have a fishpond? What earthly need could be served by such an outlandish purpose?

In the ordinary sense of the word the idea is indeed a preposterous one. But "fishpond" in Latin is *piscina*, from *piscis*, "fish"; and a *piscina*, as every altar guild knows, is a recognized piece of Church furniture. Thus the question: "Does your Church have a fishpond?"

A *piscina* is a basin in the sacristy reserved exclusively for the cleansing of the sacred vessels, the chalice and paten, together with the lavado bowl, and for the reverent rinsing of the altar linen. It is to be used for no other purpose. A sign indicating this is appropriately placed above it.

The principle behind the use of a *piscina* is not only convenience but reverence. It is just not seemly that the sacred vessels and the purificator (all of which come in contact with the Blessed Sacraments itself) should be rinsed over a basin in which people wash their hands or over the sink in the parish house.

Hence the well-equipped sacristy will contain a neatly installed basin, ideally with hot and cold running water, for the sole purpose of cleansing the sacred vessels and their accompanying linens. In default of such a basin — of a *piscina* — the water used in cleansing the sacred vessels must be thrown directly on the ground. This is somewhat inconvenient.

Thus any altar guild will appreciate a *piscina* in its working sacristy. Here is a worthwhile project for the vestry itching for something to do: a comparatively small undertaking, involving merely the installation of a single unit of plumbing equipment, but one which makes for decorum and reverence in the worship of God and in the work that goes on in His house.

"Piscina" originally meant "fishpond." It came then to mean "basin," and the basin for cleansing the altar vessels got to be known by this name. There is here a singular appropriateness, for one of the most ancient symbols of Christ is the fish. The letters of the Greek word for "fish" (*i ch th y s*) form the initial letters of *iesous christos theou yios sōtēr* — "Jesus Christ, Son of God, Saviour."

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LETTERS

Continued from page 3

the responsibility for the decision is his, and matters will not be helped one way or the other by lay interference with priestly responsibilities."

That priest at his ordination took a solemn vow to uphold the "doctrine, discipline, and worship of the Protestant Episcopal Church."

Why is it that those who are most vocal about the Catholicity of our Church betray their doubts by admitting that the Church's liturgy is not Catholic enough for them, and must supplement it by borrowings from Rome, whether "printed or unprinted"? Perhaps the Church no longer "has the authority to decree rites and ceremonies" and we will just let it up to the fancies of each individual. . . .

(Rev.) J. ROBERT ZIMMERMAN

Bethlehem, Pa.

A Masterful Defense

The editorial entitled "Science and the Resurrection" in the April 21st issue was a masterful defense of our belief in the bodily resurrection of our Lord. However, I was surprised that the writer of the editorial did not challenge the right of the eight unbelieving "Episcopalians" to declare themselves as Episcopalians.

How can they be Episcopalians and hold such a belief? Is not a belief in the risen Christ a basic tenet of our faith? Do we not redeclare our belief in the resurrection of our Lord every time we recite the creeds? Is not this belief also affirmed in Article IV of the Articles of Religion in the Book of Common Prayer?

If this be so then it appears to me that the scientists who claimed to be Episcopalians but who avowed a disbelief in the bodily resurrection of our Lord have ceased to be Episcopalians, if indeed they ever were.

Other Churches may permit such beliefs, but surely not a Church that claims to be a branch of the One, Holy, Catholic, and Apostolic Church.

ELLIS D. BLAKE

Ft. Leavenworth, Kan.

Unified Liturgy

Speaking as a layman, I heartily agree that Catholic-minded clergy can best promote the unity and catholicity of the Church by adhering scrupulously to the Book of Common Prayer. I do not understand how one can presume to emphasize the Church's authority and discipline in other matters while making unauthorized changes in the Prayer Book services, to say nothing of adding such services as Benediction of the Blessed Sacrament which are not in the Prayer Book at all and form no part of the Anglican tradition. To promote this sort of liturgical anarchy is to agree with the nonconformists that everyone should have the right to conduct church services as he sees fit.

Looking deeper, I wonder whether Catholic-minded Churchmen haven't given up any serious attempt to persuade others by rational argument, and even more by conspicuous example, that the Prayer Book services, with Holy Communion in the chief place, are the normal means of expressing the Catholic and Apostolic Faith? Have Anglo-

Catholics reconciled themselves to being a isolated and disgruntled "Church within Church," living only to themselves in the established parishes and having abdicated responsibility for leading the Church to full awareness of its Catholic heritage?

What one so often encounters, notably for example in the ACU, is the propagation of stale, second-hand Romanism, an unprincipled and disagreeable sectarian spirit, and an automatic hostility to whatever the Church as a whole is doing, whether it be efforts to improve Christian education, relations with the Church of South India, or the distribution of the Good Friday Offering.

The worst of it is that this sectarian outlook and the attitude of suspicious hostility and destructive criticism spread from the clergy to the laity. It is not a good thing when laypeople believe in effect that a celebration of the Holy Communion in strict accordance with the Prayer Book and without use of vestments and elaborate ceremonial somehow invalid. Nor is it a good thing when thousands of our fellow Churchmen find it next to impossible to worship comfortably with us when there are so many baffling additions to, and departures from, the Prayer Book rites.

Episcopalians move around as much, if not more than, other Americans; so it can no longer be claimed that variations in the liturgy in one parish needn't upset other Churchmen or disturb the unity of worship. If we are ever to realize the Anglican ideal that each Church member worship in the parish church nearest him, we must have a unified liturgy, and that can only be the Book of Common Prayer.

No doubt the services should be considerably enriched and returned to their mo-

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primitive shape, much as the Liturgical Commission proposes, but only in an orderly and constitutional way. No doubt others could do more to restore the Holy Communion to its rightful place at the center of parish worship. But surely it is high time for Anglo-Catholics to make their contribution to church unity: to reconcile their professed belief in church discipline with their present loose practice. Only when this is done can the Catholic movement speak with any claim to moral authority.

CHARLES W. TAIT

Washington, D. C.

Substitute or Supplement?

Many thanks for your very sensible editorial on the use of Missals [L. C., April 7th]. In the last number of the *Protestant Episcopal Standard* there is an editorial which quotes a bishop-coadjutor as saying, "I am going to face a serious problem when I become Bishop. There are parishes in our diocese whose people have never heard the services of the Prayer Book. Their priests must never have used it." The editorial goes on to say, "This bishop will indeed face a serious problem — one that the current bishop apparently ignores. What should he do?"

He should inform himself about the meaning and use of a Missal, for he evidently thinks that the priests of his diocese use a Missal as a *substitute* for the Prayer Book. It seems incredible that a bishop could be so ignorant, for the service in both the American and the Anglican Missal is the Prayer Book service with the addition of the traditional propers and, as you say, all from Holy Scripture. They are also found in the

English Hymnal and the rubrics of the Prayer Book permit their use. Introit, Gradual, Offertory, Agnus Dei, etc., are all allowed by the rubrics.

Of course the priest could have on the altar the Prayer Book, and read, or the choir could sing, the propers from the English Hymnal. If it was a choral celebration he might have to have *The Choral Service* set forth by the Commission on Church Music, authorized by General Convention. This would mean three books to handle at the altar, which would be most awkward. A Missal has the Prayer Book service with the propers and the music all in one convenient book.

You have well described the great need of additional propers for daily services, especially in Lent, and for feasts which our meager calendar does not provide. These could well be provided by a supplement to the Prayer Book as you suggest.

(REV.) GEORGE R. HEWLETT

Whippany, N. J.

► We did not say that the non-Prayer-Book material in Missals currently being used is "all from Holy Scripture." We said that "about 90%" of this additional material is taken from the Bible. For example, the Offertory sentence in Masses for the Departed ("O Lord, Jesus Christ, King of glory," etc.), despite its singular beauty and haunting appeal, is not from Holy Scripture. If such material is to be justified at all, it will therefore have to be on some other basis than the rubric which reads: "Hymns set forth and allowed by the authority of this Church, and An-

them in the words of Holy Scripture or of the Book of Common Prayer, may be sung before or after any Office in this Book, and also before and after Sermons" (Prayer Book, p. viii). — EDITOR.

Tears of Joy

Bravos to everyone on the staff of THE LIVING CHURCH for its March 10th issue. Peter and Lorraine Day's "The Four Fundamentals" filled my eyes with tears of joy, recalling my own Sunday school days way-back-when. And Sam Welles' "What Christianity Means to Me" could not have been stated better. After this issue, if THE LIVING CHURCH ceases to exist, I'll be the most surprised (and unhappiest) person in the Church.

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THE LIVING CHURCH

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LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11, 15, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdys: MP 8:30; HC 7:30 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

HOLY COMMUNION

6th Ave. at 20th St.
Rev. Charles A. Elliott, r
Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 8

ST. MARY THE VIRGIN

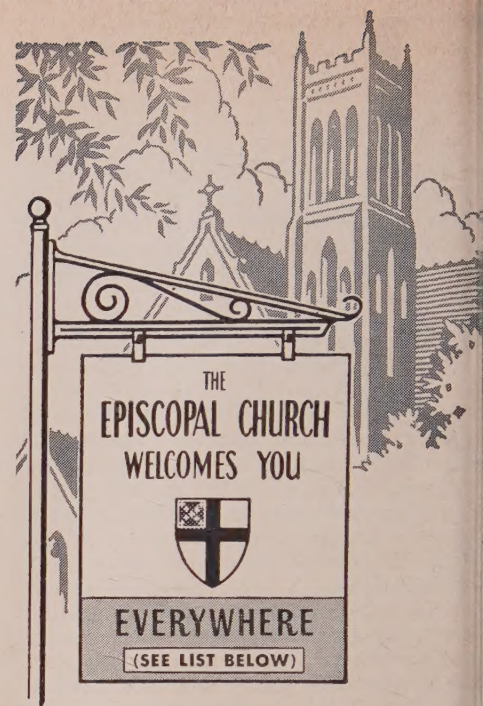
Rev. Grieb Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8:
12, Midday Ser 12:30; EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8:
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Stud:
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10:
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6:
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC:
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th St.

Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mas:
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1s
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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